[68 cont.]
757 referred, are what contain the curative properties because of their
751 magic force. These medicines are applied in the following
278 manner: The infusion of herbs with rum and the drops "whis-
643 pered over" are added to previously boiled water, and the child is bathed at birth with this mixture. When the mother feels the pains of approaching childbirth, she also takes a glass of this mixture and repeats this a few moments after the child is born, which helps her to get rid of the placenta.

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• 75 Thus far the notes that we have concerning the magico-preventative or curative medical methods of the Indians of La Guajira [sic]. These show first, how medicine, like birth, sickness, and death, is subject to a series of cultural patterns, the result of the individual's relations, magic or spiritualistic (so far as the spirit of the dead is concerned), with his environ-
774 ment. The latter are to be understood in their widest meaning, since as Doctor W. Born says:

> "Primitive man's intellectual world is not really limited to sorcery since there are too many enigmas facing young humanity such as birth and death, dreams and sickness. To explain these, primitive man appeals to various supernatural forces. From experiences in the world of dreams, he derived the belief in a soul as a clear explanation of the consciousness of "ego," which is opposed to the destiny of death. The power of the soul to free itself from its body (as dreams seemed to indicate) accepted, it was natural that he should accept the possibility of the existence of independent and active souls in nature. This state renders feasible not only a polydemonism but also the notion of a material soul. Polydemonism admits that a demon, a sort of soul, lives in everything in nature, while the substance of the soul is an invisible energy which emanates from objects. As the substance